

# **31 Raags of Maharaj Guru Granth Sahib ji** **(& Raagmaalaa) explanation of Raags by Surinder Singh**

**Translation with Kirtan**

(click on the object on top of each page to listen to the Raag)

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## Siree Raag

The basis of this Raag is steeped in the traditions of mainstream Indian Classical music. Siri Raag is serious and thought provoking in its nature and creates an atmosphere where the listener is led to heed the advice given therein. The listener is made aware of the truth of the message and with this 'education' is given the strength to face the future with both humility and the 'gained' knowledge.

isrlrwgmhl ॥ 4 ] (40-4)

sireeraag mehlā 4.

**Siree Raag, Fourth Mehl:**

nwmuiml YmnuipqIAyibnu nwmYiDguj lvwsu ] (40-4, isrlrwgmhl mU 4)

naam milai man taripāt-ee-ai bin naamai Dharig jeevaas.

Receiving the Naam, the mind is satisfied; without the Naam, life is cursed.

kæl grmiK sj xuj yiml YmYdsypBīgKqwsu ] (40-4, isrlrwgmhl mU 4)

ko-ee gurmukh sajan jay milai mai dasay parabh guntaas.

If I meet the Gurmukh, my Spiritual Friend, he will show me God, the Treasure of Excellence.

hauiqsuivthucauKhlIAymYnmw kryprgwsu ] 1] (40-5, isrlrwgmhl mU 4)

ha-o tis vitahu cha-o khannee-ai mai naam karay pargaas. ||1||

I am every bit a sacrifice to one who reveals to me the Naam. ||1||

mryptqmw hauj lvw nwmuiDAwie ] (40-5, isrlrwgmhl mU 4)

mayray pareetamaa ha-o jeevaa naam Dhi-aa-ay.

O my Beloved, I live by meditating on Your Name.

ibnu nwmYj lvxu nwm QIAymrysiqgr nwmuidVwie ] 1] rhwau ] (40-6, isrlrwgmhl mU 4)

bin naavai jeevan naa thee-ai mayray satgur naam drirh-aa-ay. ||1|| rahaa-o.

Without Your Name, my life does not even exist. My True Guru has implanted the Naam within me. ||1||Pause||

nwmuAmd kurqnuhYpYsiqgr pwis ] (40-6, isrlrwgmhl mU 4)

naam amolak raṭan hai pooray satgur paas.

The Naam is a Priceless Jewel; it is with the Perfect True Guru.

siqgr syll igAw kiF rqnudy/prgwis ] (40-7, isrlrwgmhl mU 4)

satgur sayvai lagi-aa kadh raṭan dayvai pargaas.

When one is enjoined to serve the True Guru, He brings out this Jewel and bestows this enlightenment.

Blessed, and most fortunate of the very fortunate, are those who come to meet the Guru. ||2||

Those who have not met the Primal Being, the True Guru, are most unfortunate, and are subject to death.

They wander in reincarnation over and over again, as the most disgusting maggots in manure.

Do not meet with, or even approach those people, whose hearts are filled with horrible anger. ||3||

The True Guru, the Primal Being, is the Pool of Ambrosial Nectar. The very fortunate ones come to bathe in it.

The filth of many incarnations is washed away, and the Immaculate Naam is implanted within.

Servant Nanak has obtained the most exalted state, lovingly attuned to the True Guru. ||4||2||66||



## Raag Maajh

Raag Maajh was composed by the fifth Sikh Guru (Shri Guru Arjun Dev Ji). The Raag's origins are based in Punjabi Folk Music and its essence was inspired by the Majha regions traditions of 'Ausian'; the game of waiting and yearning for the return of a loved one. The feelings evoked by this Raag have often been compared to that of a mother waiting for her child to return after a long period of separation. She has an anticipation and hope for the child's return, although at the same moment she is painfully aware of the uncertainty of their return home. This Raag brings to life the emotion of extreme love and this is highlighted by the sorrow and anguish of separation.

ਮਾਯ ਮਹਿ ੫ ] (103-12)

maajh mehlaa 5.

**Maajh, Fifth Mehl:**

ਤੂੰ ਮਰਾ ਪਿਤਾ ਤੂੰ ਮਰਾ ਮਾਤਾ ] (103-12, ਮਾਯ, ਮੁ 5)

too<sup>N</sup> mayraa pitaa too<sup>N</sup>hai mayraa maataa.

You are my Father, and You are my Mother.

ਤੂੰ ਮਰਾ ਬੰਧੁ ਤੂੰ ਮਰਾ ਭਰਾ ] (103-13, ਮਾਯ, ਮੁ 5)

too<sup>N</sup> mayraa banDhap too<sup>N</sup> mayraa bharaataa.

You are my Relative, and You are my Brother.

ਤੂੰ ਮਰਾ ਰਾਖਾ ਸਭਨੇ ਥਾਵੇਂ ਭਾਉ ਨਾਹੀ ] (103-13, ਮਾਯ, ਮੁ 5)

too<sup>N</sup> mayraa raakhaa sabhnee thaa-ee taa bha-o kayhaa kaarhaa jee-o. ||1||

You are my Protector everywhere; why should I feel any fear or anxiety? ||1||

ਤੂੰ ਮਰਾ ਕਿਰਪਾ ਤੈ ਤੂੰ ਮਰਾ ਪਾਚਾਨਾ ] (103-14, ਮਾਯ, ਮੁ 5)

tumree kirpaa tay tuDh pachhaanaa.

By Your Grace, I recognize You.

ਤੂੰ ਮਰਾ ਏਤਾ ਤੂੰ ਮਰਾ ਮਾਨਾ ] (103-14, ਮਾਯ, ਮੁ 5)

too<sup>N</sup> mayree ot too<sup>N</sup>hai mayraa maanaa.

You are my Shelter, and You are my Honor.

ਤੂੰ ਬਿਨੁ ਦੂਜਾ ਆਵਰ ਨਾਹੀ ਸਭੁ ਕੁਛ ਆਖਾਨਾ ] (103-14, ਮਾਯ, ਮੁ 5)

tujh bin doojaa avar na ko-ee sabh tayraa khayl akhaarhaa jee-o. ||2||

Without You, there is no other; the entire Universe is the Arena of Your Play.

||2||

ਜੇ ਆ ਜੀ ਸਿਭਾ ਪੈਦਾ ] (103-15, ਮਾਯ, ਮੁ 5)

jee-a jant sabh tuDh upaa-ay.

You have created all beings and creatures.

ij quij quBwxw iqquiqquI wey ] (103-15, mWJ, mU 5)

jīt jīt bhaanaa tīt tīt laa-ay.

As it pleases You, You assign tasks to one and all.

sB ikCuKlqw qrw hWYnwhI ikCuAswVw j lau ] 3 ] (103-15, mWJ, mU 5)

sabh kichh keetaa tayraa hovai naahee kichh asaarhaa jee-o. ||3||

All things are Your Doing; we can do nothing ourselves. ||3||

nwmuiDAwie mhw sKu<sup>u</sup>pwieAw ] (103-16, mWJ, mU 5)

naam Dhi-aa-ay mahaa sukh paa-i-aa.

Meditating on the Naam, I have found great peace.

hir gK gwie myrw mnuslql wieAw ] (103-16, mWJ, mU 5)

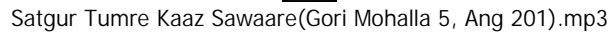
har gun gaa-ay mayraa man seetlaa-i-aa.

Singing the Glorious Praises of the Lord, my mind is cooled and soothed.

gür pthYvj I vWDeI nwnk ij qw ibKwVw j lau ] 4 ] 24 ] 31 ] (103-17, mWJ, mU 5)

gur poorai vajee vaaDhaa-ee naanak jītaa bikhaarhaa jee-o. ||4||24||31||

Through the Perfect Guru, congratulations are pouring in-Nanak is victorious  
on the arduous battlefield of life! ||4||24||31||



Gauree creates a mood where the listener is encouraged to strive harder in order to achieve an objective. However, the encouragement given by the Raag does not allow the ego to increase. This therefore creates the atmosphere where the listener is encouraged, but still prevented from being arrogant and self-important.

ga-orhee mehlāa 5.

thir ghar baishu har jan pi-aaray.

satgur tumray kaaj savaaray. ||1|| rahaa-o.

dusat doot parmaysar maaray.

jan kee paij rakhee kartaaray. ||1||

baadisaah saah sabh vas kar deenay.

amrit<sub>2</sub> naam mahaa ras peenay. ||2||

nirbha-o ho-ay bhajahu bhagvaan.

saaDhsangat\_ mil keeno daan. ||3||

Joining the Saadh Sangat, the Company of the Holy, this gift is given. ||3||

srix prypB Aṁrj ॥ml ] (201-9, gaṁl, mū 5)

saran paray parabḥ antarjaamee.

Nanak has entered the Sanctuary of God, the Inner-knower, the Searcher of hearts;

nṁnk Et pkrl pB sAṁml ]4]108] (201-9, gaṁl, mū 5)

naanak ot pakree parabḥ su-aamee. ||4||108||

he grasps the Support of God, his Lord and Master. ||4||108||



# Raag Aasaa

Aasaa has strong emotions of inspiration and courage. This Raag gives the listener the determination and ambition to put aside any excuses and to proceed with the necessary actions to achieve the aim. It generates feelings of passion and zeal to succeed and the energy generated from these feelings enables the listener to find the strength from within to achieve success, even when the achievement seems difficult. The determined mood of this Raag ensures that failure isn't an option and motivates the listener to be inspired.

Answer with 1 dpdy] (357-12)

aasaa mehlaa 1 dupday.

### Aasaa, First Mehl, Du-Padas:

iqgu srvrV Bell y invwsw pwxl pwxkuignih klAw ] (357-13, Awsu, mU 1)

tit saravrarhai bha-eelay nivaasaa paanee paavak tineh kee-aa.

In that pool of the world, the people have their homes; there, the Lord has created water and fire.

plkj umh pgunhl cwl Yhm dKw gh flbAl y]1] (357-13, Aww, mU 1)

pankaj moh pag nahee chaalai ham daykhaa tah doobee-alay. ||1||

In the mud of earthly attachment, their feet have become mired, and I have seen them drowning there. ||1||

mn ekun cpgis mN/ mnw ] (357-14, Aww, mU 1)

man ayk na chaytas moorh manaa.

O foolish people, why don't you remember the One Lord?

hir ibsrg qrygx gil Aw ]1] rhwau] (357-14, A<sub>W</sub>SW, mÚ 1)

har bisrat tayray gun gali-aa. ||1|| rahaa-o.

Forgetting the Lord, your virtues shall wither away. ||1||Pause||

nn hau j ql sql nhl piVAw mltK mgDw j nmBieAw ] (357-15, Aww, mlt 1)

naa ha-o jatee satee nahee parhi-aa moorakh mugDhaa janam bha-i-aa.

I am not a celibate, nor am I truthful, nor a scholar; I was born foolish and ignorant.

pkvlg nwnk ign@kl srxw ij n@qUnwhl vlsirAw ]2]29] (357-15, Aww, mU 1)

paranvat naanak tin<sup>H</sup> kee sarnaa jin<sup>H</sup> too<sup>N</sup> naahee veesri-aa. ||2||29||

Prays Nanak, I seek the Sanctuary of those who do not forget You, Lord.

||2||29||



## Raag Goojaree

If there is a perfect simile for Raag Goojaree, it would be that of a person isolated in the desert, who has their hands cupped, holding water. However it is only when the water begins to slowly seep through their joined hands that the person comes to realise the real value and importance of the water. Similarly Raag Goojaree leads the listener to realise and become aware of passing time and in this way comes to realise the precious nature of time itself. The revelation brings the listener to an awareness and admission of their own death and mortality, making them utilise their remaining 'life time' more wisely.

gĳ rĳ mĳ ॥ 5 capdy Gru1 (495-1)

goolree mehlāa 5 cha-upday ghar 1

**Goojaree, Fifth Mehl, Chau-Padas, First House:**

< > siqgr p̄swid ] (495-1)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

k̄hrymn icqvih admuj ॥ Awhir hir j laupirA ॥ ] (495-2, gĳ rĳ, mĳ 5)

kaahay ray man chitvahi udam jaa aahar har jee-o pari-aa.

Why, O mind, do you contrive your schemes, when the Dear Lord Himself provides for your care?

sĳ pQr mih j k̄ apwey qw kw irj ku AngYkir DirA ॥ ]1] (495-2, gĳ rĳ, mĳ 5)

sail pathar meh jant upaa-ay taa kaa rijak aagai kar Dhari-aa. ||1||

From rocks and stones, He created the living beings, and He places before them their sustenance. ||1||

mrymDauj l sqsĳiq iml yis qirA ॥ ] (495-3, gĳ rĳ, mĳ 5)

mayray maaDha-o jee satsangat milay se tari-aa.

O my Dear Lord of Souls, one who meets with the Sat Sangat, the True Congregation, is saved.

gr prswid prm pdupwieA ॥ skyk̄st hirA ॥ ]1] rh̄au ] (495-3, gĳ rĳ, mĳ 5)

gur parsaad param pad paa-i-aa sookay kaasat hari-aa. ||1|| rahaa-o.

By Guru's Grace, he obtains the supreme status, and the dry branch blossoms forth in greenery. ||1||Pause||

j nin ipqw l k̄ sq̄ binqw kie n iks kl DirA ॥ ] (495-4, gĳ rĳ, mĳ 5)

janan pitaa lok sut̄ banitaa ko-ay na kis kee Dhari-aa.

Mother, father, friends, children, and spouse - no one is the support of any other.

isir isir irj kusibhyTukrukwhymn BaukirA᳚ ]2] (495-4, gĳ rI, mŭ 5)

sir sir rijak sambaahay thaakur kaahay man bha-o kari-aa. ||2||

For each and every individual, the Lord and Master provides sustenance; why do you fear, O my mind? ||2||

a᳚fYai᳚f A᳚v'sYk᳚ iqsu᳚pCYbcryCirA᳚ ] (495-5, gĳ rI, mŭ 5)

oodai ood aavai sai kosaa tis paachhai bachray chhari-aa.

The flamingoes fly hundreds of miles, leaving their young ones behind.

an kvn᳚KI ᳚vYkvn᳚cg᳚vYmn mih ismrn᳚kirA᳚ ]3] (495-6, gĳ rI, mŭ 5)

un kavan khalaavai kavan chugaavai man meh simran kari-aa. ||3||

Who feeds them, and who teaches them to feed themselves? Have you ever thought of this in your mind? ||3||

sB inD᳚n ds Ast isD᳚n T᳚kr kr qI DirA᳚ ] (495-6, gĳ rI, mŭ 5)

sabh niDhaan das asat sidhaan thaakur kar ṭal Dhari-aa.

All treasures and the eighteen supernatural spiritual powers of the Siddhas are held by the Lord and Master in the palm of His hand.

j n n᳚nk bil bil sd bil j ᳚elA᳚qr᳚ A᳚n p᳚rvirA᳚ ]4]1] (495-7, gĳ rI, mŭ 5)

jan naanak bal bal sad᳚ bal jaa-ee-ai tayraa an᳚ na paraavari-aa. ||4||1||

Servant Nanak is devoted, dedicated, and forever a sacrifice to You - Your vast expanse has no limit. ||4||1||



## Raag Dayv-Gandhaaree

Dayv-Gandhaaree conveys the feeling of satisfaction that comes from making an achievement. These emotions make the listener feel empowered to do more and diminish any feelings of laziness. This state of satisfaction is that of extreme happiness and contentment, and leaves the listener with the feeling of being in paradise.

rwgudvgDwrl mhl w 4 Gru1 ] (527-3)

raag dayvganDhaaree mehlā 4 ghar 1.

### Raag Dayv-Gandhaaree, Fourth Mehl, First House:

syk j n bnyTwkr il v l wgy ] (527-4, dyvgDwrl mU 4)

sayvak jan banay thaakur liv laagay.

Those who become the humble servants of the Lord and Master, lovingly focus their minds on Him.

j oqmrw j sukhgygirmiq iqn mk Bwg sBwg ]1] rhwau ] (527-4, dyvgDwrl mU 4)

jo tumraa jas kahtay gurmat tin mukh bhaag sabhaagay. ||1|| rahaa-o.

Those who chant Your Praises, through the Guru's Teachings, have great good fortune recorded upon their foreheads. ||1||Pause||

ttymwieAw kybDn Pwhyhir rum nam il v l wgy ] (527-5, dyvgDwrl mU 4)

tootay maa-i-aa kay banDhan faahay har raam naam liv laagay.

The bonds and shackles of Maya are shattered, by lovingly focusing their minds on the Name of the Lord.

hmrw mnumohE gr mhin hm ibsm Bel miK l wgy ]1] (527-5, dyvgDwrl mU 4)

hamraa man mohi-o gur mohan ham bisam bha-ee mukh laagay. ||1||

My mind is enticed by the Guru, the Enticer; beholding Him, I am wonder-struck. ||1||

sgl l rlx sel AIDAwrI gr iktq ikrpw j wgy ] (527-6, dyvgDwrl mU 4)

saglee rain so-ee anDhi-aaree gur kichant kirpaa jaagay.

I slept through the entire dark night of my life, but through the tiniest bit of the Guru's Grace, I have been awakened.

j n nwnk kypB sdr sAwml moh qm sir Avrun l wgy ]2]1] (527-6, dyvgDwrl mU 4)

jan naanak kay parabh sundar su-aamee mohi tum sar avar na laagay.

||2||1||

O Beautiful Lord God, Master of servant Nanak, there is none comparable to You. ||2||1||



## Raag Bihaagraa

The mood of Bihaagraa is that of extreme sadness and pain, which gives rise to the need to find peace and understanding. The heightened emotional state of sadness is only harnessed by the craving for truth and meaning.

ibh<sup>h</sup>gV<sup>h</sup> mhl ॥ 5 Gru2 (544-5)

bihaagar<sup>h</sup>haa mehl<sup>h</sup>aa 5 ghar 2

**Bihaagraa, Fifth Mehl, Second House:**

< > siq n<sup>h</sup>m<sup>h</sup>g<sup>h</sup>r p<sup>h</sup>sid ] (544-5)

ik-o<sup>N</sup>kaar sat<sup>h</sup> naam gur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

vD<sup>h</sup>usKur<sup>h</sup>Vleyip<sup>h</sup>A p<sup>h</sup>nu<sup>h</sup>l g<sup>h</sup> ] (544-6, ibh<sup>h</sup>gV<sup>h</sup>, mU 5)

vaD<sup>h</sup> sukh rain<sup>h</sup>ree-ay pari-a paraym lagaa.

O peaceful night, grow longer - I have come to enshrine love for my Beloved.

Gt<sup>h</sup>idK nldVleyprsa<sup>h</sup>sd<sup>h</sup> pg<sup>h</sup> ] (544-6, ibh<sup>h</sup>gV<sup>h</sup>, mU 5)

ghat dukh need-r<sup>h</sup>ee-ay parsa-o sadaa pagaa.

O painful sleep, grow shorter, so that I may constantly grasp His Feet.

pg D<sup>h</sup>ir bl<sup>h</sup>Causd<sup>h</sup> j<sup>h</sup> wcaun<sup>h</sup>m ris b<sup>h</sup>hgnl ] (544-6, ibh<sup>h</sup>gV<sup>h</sup>, mU 5)

pag D<sup>h</sup>oor baa<sup>N</sup>ch<sup>h</sup>ha-o sadaa jaacha-o naam ras bairaagane.

I long for the dust of His Feet, and beg for His Name; for His Love, I have renounced the world.

ip<sup>h</sup>A rllg r<sup>h</sup>ql shj m<sup>h</sup>ql mh<sup>h</sup> dirmiq iqA<sup>h</sup>gnl ] (544-7, ibh<sup>h</sup>gV<sup>h</sup>, mU 5)

pari-a rang raate<sup>h</sup> sahj maate<sup>h</sup> mahaa durmat<sup>h</sup> ti-aagane.

I am imbued with the Love of my Beloved, and I am naturally intoxicated with it; I have forsaken my awful evil-mindedness.

gih Bj ॥ I In<sup>h</sup>p<sup>h</sup> Blnl iml nup<sup>h</sup>qm sc mg<sup>h</sup> ] (544-7, ibh<sup>h</sup>gV<sup>h</sup>, mU 5)

geh bhujaa leen<sup>H</sup>ee paraym b<sup>h</sup>een<sup>h</sup>ee milan pareet<sup>h</sup>am sach magaa.

He has taken me by the arm, and I am saturated with His Love; I have met my Beloved on the Path of Truth.

ibnvllq n<sup>h</sup>nk Dwir ik<sup>h</sup>rp<sup>h</sup> rhau<sup>h</sup>crxh slg l g<sup>h</sup> ]1] (544-8, ibh<sup>h</sup>gV<sup>h</sup>, mU 5)

binvant<sup>h</sup> naanak D<sup>h</sup>haar kirpaa raha-o char<sup>h</sup>nah sang lagaa. ||1||

Prays Nanak, please Lord, shower Your Mercy on me, that I may remain attached to Your Feet. ||1||



## Raag Wadahans

Wadahans is based on Punjabi Folk music and is set in the traditions of Ghoreea, Suhag and Alohnian. The feelings instilled by this Raag can be compared to those of a bride on the day of her wedding; she is happy and sad. Although she is going to her groom, who fills her with hope and joy, she is also sad to be leaving her family.

ੴ ਸੁਮਹਿ ॥ 5 ਗੁਰੂ 1 (562-8)

vad-hans mehlaa 5 ghar 1

**Wadahans, Fifth Mehl, First House:**

< > ਸਿਗਰੁ ਪਸਿਦ ] (562-8)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

ਅੰਤ ਅੰਤੁ ਕੁੰ ਕੁੰ ਦਰਬਾਰੁ ] (562-9, ੴ ਮੁੰ 5)

at oochaa taa kaa darbaaraa.

His Darbaar, His Court, is the most lofty and exalted.

ਅੰਤੁ ਨਾਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ] (562-9, ੴ ਮੁੰ 5)

ant naahee kichh paaraavaaraa.

It has no end or limitations.

ਕੋਟ ਕੋਟ ਕੋਟ ਲਖ ਧਾਵੈ ] (562-9, ੴ ਮੁੰ 5)

kot kot kot lakh Dhaavai.

Millions, millions, tens of millions seek,

ਇਕੁ ਭਿਲੁ ਉਕੁ ਕੁੰ ਮਹਿ ਨ ਪਵੈ ] 1 ] (562-9, ੴ ਮੁੰ 5)

ik til taa kaa mahal na paavai. ||1||

but they cannot find even a tiny bit of His Mansion. ||1||

ਸੁਹਾਵੈ ਕਾਉਨੁ ਸੋ ਵਯਲਾ ਜਿ ਪਰਬੁ ਮਯਲਾ ] 1 ] ਰਹਾਉ ] (562-10, ੴ ਮੁੰ 5)

suhaavee ka-un so vaylaa jit parabh maylaa. ||1|| rahaa-o.

What is that auspicious moment, when God is met? ||1||Pause||

ਲਾਖੁ ਭਗਤੁ ਜਾ ਕਾ ਅਰਾਧੈ ] (562-10, ੴ ਮੁੰ 5)

laakh bhagat jaa ka-o aaraaDheh.

Tens of thousands of devotees worship Him in adoration.

ਲਾਖੁ ਤਪੇਸਰੁ ਤਪੁ ਹੀ ਸਾਧੈ ] (562-11, ੴ ਮੁੰ 5)

laakh tapeesar tap hee saaDheh.

Tens of thousands of ascetics practice austere discipline.

I ॥K j ॥glsr krqyj ॥g ] (562-11, vfh᳚᳚᳚ mU 5)

laakh jogeesar kartay jogaa.

Tens of thousands of Yogis practice Yoga.

I ॥K Bglsr Bgih Bg ] 2 ] (562-11, vfh᳚᳚᳚ mU 5)

laakh bhogeesar bhogeh bhogaa. ||2||

Tens of thousands of pleasure seekers seek pleasure. ||2||

Git Git vsih j ॥xih Qr ] (562-12, vfh᳚᳚᳚ mU 5)

ghat ghat vaseh jaaneh thoraa.

He dwells in each and every heart, but only a few know this.

hYkæl swj xuprdw qr ] (562-12, vfh᳚᳚᳚ mU 5)

hai ko-ee saajan pardaa toraa.

Is there any friend who can rip apart the screen of separation?

krauj qn j yhie imhrvnnw ] (562-12, vfh᳚᳚᳚ mU 5)

kara-o jatan jay ho-ay miharvaanaa.

I can only make the effort, if the Lord is merciful to me.

qw kaudel j laukrbnnw ] 3 ] (562-13, vfh᳚᳚᳚ mU 5)

taa ka-o day-ee jee-o kurbaanaa. ||3||

I sacrifice my body and soul to Him. ||3||

iPrq iPrq sln pih AwieAw ] (562-13, vfh᳚᳚᳚ mU 5)

firat firat santan peh aa-i-aa.

After wandering around for so long, I have finally come to the Saints;

dK Bruhmwrw sgl imtwieAw ] (562-13, vfh᳚᳚᳚ mU 5)

dookh bharam hamaaraa sagal mitaa-i-aa.

all of my pains and doubts have been eradicated.

mhil bl wieAw pB AlmbuBltw ] (562-14, vfh᳚᳚᳚ mU 5)

mahal bulaa-i-aa parabh amrit bhoonchaa.

God summoned me to the Mansion of His Presence, and blessed me with the Ambrosial Nectar of His Name.

khunwk pBumyrw atw ] 4 ] 1 ] (562-14, vfh᳚᳚᳚ mU 5)

kaho naanak parabh mayraa oochaa. ||4||1||

Says Nanak, my God is lofty and exalted. ||4||1||



## Raag Sorath

Sorath conveys the feeling of having such a strong belief in something that you want to keep repeating the experience. In fact this feeling of certainty is so strong that you become the belief and live that belief. The atmosphere of Sorath is so powerful, that eventually even the most unresponsive listener will be attracted.

sriT mhl 5 ] (612-5)

sorath mehlāa 5.

**Sorat'h, Fifth Mehl:**

kŏt bhmŏf kŏTŏkrusAŏml srb j lAŏ kw dŏqŏ ry ] (612-5, sriT, mŭ 5)

kot barahmand ko thaakur su-aamee sarab jee-aa kaa daataa ray.

God is the Lord and Master of millions of universes; He is the Giver of all beings.

parŏpŏl Yinq swir smŏl Yiekugŏnŏhl mŏrŏK j wŏqŏ ry ] 1 ] (612-6, sriT, mŭ 5)

paraṭipaalai niṭ saar samaalai ik gun nahee moorakh jaataa ray. ||1||

He ever cherishes and cares for all beings, but the fool does not appreciate any of His virtues. ||1||

hir AŏrŏiD n j wŏw ry ] (612-7, sriT, mŭ 5)

har aaraaDh na jaanaa ray.

I do not know how to worship the Lord in adoration.

hir hir grŏgrŏkrŏqŏ ry ] (612-7, sriT, mŭ 5)

har har gur gur kartaa ray.

I can only repeat, "Lord, Lord, Guru, Guru."

hir j launwŏpirE rŏmdŏsu ] rhŏau ] (612-7, sriT, mŭ 5)

har jee-o naam pari-o raamdaas. rahaa-o.

O Dear Lord, I go by the name of the Lord's slave. ||Pause||

dŏn dieAŏl ikŏŏl sK swgr srb Gtŏ Brpŏl ry ] (612-8, sriT, mŭ 5)

deen da-i-aal kirpaal sukh saagar sarab ghataa bharpooree ray.

The Compassionate Lord is Merciful to the meek, the ocean of peace; He fills all hearts.

pKŏ sŏq sdŏ hŏsŏmŏmŏrK j ŏinAŏ dŏl ry ] 2 ] (612-8, sriT, mŭ 5)

paykhaṭ sunaṭ sadaa hai sangay mai moorakh jaani-aa dooree ray. ||2||

He sees, hears, and is always with me; but I am a fool, and I think that He is far away. ||2||







## Raag Dhanaasree

Dhanaasree is a sense of being completely carefree. This sensation arises from a feeling of contentment and 'richness' from the things we have in our lives and gives the listener a positive and optimistic attitude towards the future.

DnwSrl mhl 4 Gru5 dpdy (668-15)

Dhanaasree mehlā 4 ghar 5 dupday

**Dhanaasaree, Fourth Mehl, Fifth House, Du-Padas:**

< > siqgr pswid ] (668-15)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

ar Dwir bclwir m<sup>u</sup>wir rmo<sup>r</sup>mumnmhn n<sup>u</sup>mu<sup>j</sup> plny ] (668-16, DnwSrl, mU 4)

ur Dhaar beehaar muraar ramo ram manmohan naam japeenay.

Enshrine the Lord within your heart, and contemplate Him. Dwell upon Him, reflect upon Him, and chant the Name of the Lord, the Enticer of hearts.

Aid<sup>st</sup>uAgo<sup>ru</sup>Apr<sup>u</sup>pr su<sup>u</sup>aml gir p<sup>h</sup>ypgt kir dny ]1] (668-16, DnwSrl, mU 4)

adrist agochar aprampar su-aamee gur poorai pargat kar deenay. ||1||

The Lord Master is unseen, unfathomable and unreachable; through the Perfect Guru, He is revealed. ||1||

ram pws c<sup>h</sup>hn hm k<sup>u</sup>st l st ] (668-17, DnwSrl, mU 4)

raam paaras chandan ham kaasat losat.

The Lord is the philosopher's stone, which transforms lead into gold, and sandalwood, while I am just dry wood and iron.

hir s<sup>g</sup> hrl sqs<sup>u</sup>uBeyhir k<sup>h</sup>nc<sup>h</sup>nk<sup>h</sup>ny ]1] rh<sup>u</sup>au ] (668-17, DnwSrl, mU 4)

har sang haree sa<sup>s</sup>sang bha-ay har kanchan chandan keenay. ||1|| rahaa-o.

Associating with the Lord, and the Sat Sangat, the Lord's True Congregation, the Lord has transformed me into gold and sandalwood. ||1||Pause||

nv iCA Ktub<sup>l</sup> ih m<sup>k</sup> Agr<sup>u</sup> my<sup>u</sup> hir p<sup>u</sup>Biev n pqlny ] (668-18, DnwSrl, mU 4)

nav chhi-a khat boleh muk<sup>h</sup> aagar mayraa har parabh iv na pateenay.

One may repeat, verbatim, the nine grammars and the six Shaastras, but my Lord God is not pleased by this.

j n nwnk hir ihrd<sup>l</sup>sd iDA<sup>u</sup>wh<sup>u</sup>ieauhir p<sup>u</sup>Bmy<sup>u</sup> Blny ]2]1]7] (668-19, DnwSrl, mU 4)

jan naanak har hirdai sad Dhi-aavahu i-o har parabh mayraa bheenay.

||2||1||7||

O servant Nanak, meditate forever on the Lord in your heart; this is what pleases my Lord God. ||2||1||7||



## Raag Jaitsaree

Jaitsaree conveys the heartfelt emotion of not being able to live without someone. Its mood is preoccupied with feelings of dependence and an overwhelming sense of desperately reaching out to be with that person.

j ħsrI mhl ॥ 5 Gru3 dṽdy (700-8)

jaitsaree mehlāa 5 ghar 3 dupday

**Jaitsree, Fifth Mehl, Third House, Du-Padas:**

< > siqgr pṽwid ] (700-8)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

dhṽsṽsrōkhIAauiṽA khIAau ] (700-9, j ħsrI, mŭ 5)

dayh sandaysaro kahee-a-o pari-a kahee-a-o.

Give me a message from my Beloved - tell me, tell me!

ibsmuBel mŷbhuibiD sngykhḥushḡgin shIAau]1] rhṽau ] (700-9, j ħsrI, mŭ 5)

bisam bḥa-ee mai baho biDḥ sunṭay kahhu suhaagan sahee-a-o. ||1|| rahaa-o.

I am wonder-struck, hearing the many reports of Him; tell them to me, O my happy sister soul-brides. ||1||Pause||

kōkhqōsB bḥhir bḥhir kōkhqōsB mhlIAau ] (700-10, j ħsrI, mŭ 5)

ko kaḥto sabḥ baahar baahar ko kaḥto sabḥ mahee-a-o.

Some say that He is beyond the world - totally beyond it, while others say that He is totally within it.

brnūn dlsŷichnūn I KIAŷshḡgin swiq bḥhIAau]1] (700-10, j ħsrI, mŭ 5)

baran na deesai chihan na lakḥee-ai suhaagan saat boojḥhee-a-o. ||1||

His color cannot be seen, and His pattern cannot be discerned. O happy soul-brides, tell me the truth! ||1||

srb invṽsl Git Git vṽsl I pūnhI AI phIAau ] (700-11, j ħsrI, mŭ 5)

sarab nivaasee gḥat gḥat vaasee layp nahee alaphee-a-o.

He is pervading everywhere, and He dwells in each and every heart; He is not stained - He is unstained.

nwnkukḥq snḥuryI gḥsḥ rsn kōbshIAau]2]1]2] (700-11, j ħsrI, mŭ 5)

naanak kaḥat sunhu ray logaa sant rasan ko bashee-a-o. ||2||1||2||

Says Nanak, listen, O people: He dwells upon the tongues of the Saints.

||2||1||2||



## Raag Todee

Todee consists of both wisdom and humbleness. It is through these sentiments that the Raag takes a simple approach to explain things that we may be aware of but fail to ponder upon. The Raag draws the attention of the listener to contemplate these things and gives an explanation with such conviction, that we are compelled to agree.

tʃl bɪxl Bgqʃl kl (718-10)

todee banee bhagtaa<sup>N</sup> kee

**Todee, The Word Of The Devotees:**

< > siqgr pʃwɪd ] (718-10)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

kəl bɪ ʃɪnrva kəl bɪ ʃdɪr ] (718-11, tʃl, Bgq nɪmdɪv j l)

ko-ee bolai nirvaa ko-ee bolai door.

Some say that He is near, and others say that He is far away.

j l kl mɪCɪ l crɪKj ʃr ] 1 ] (718-11, tʃl, Bgq nɪmdɪv j l)

jal kee maachhulee charai khajoor. ||1||

We might just as well say that the fish climbs out of the water, up the tree.

||1||

kʃlɪe rɪbkɪdɪl wɪeE ] (718-11, tʃl, Bgq nɪmdɪv j l)

kaa<sup>N</sup>-ay ray bakbaad laa-i-o.

Why do you speak such nonsense?

ij in hir pʃwɪeE ɪqniH CpʃwɪeE ] 1 ] rhɪau ] (718-11, tʃl, Bgq nɪmdɪv j l)

jin har paa-i-o tɪneh chhapaa-i-o. ||1|| rahaa-o.

One who has found the Lord, keeps quiet about it. ||1||Pause||

pʃlɪfquhɪe kɪbɪubKɪnɪ ] (718-12, tʃl, Bgq nɪmdɪv j l)

pandit ho-ay kai bayd bakhaanai.

Those who become Pandits, religious scholars, recite the Vedas,

mɪʃKu nɪmdɪv rɪmɪh j ɪnɪ ] 2 ] 1 ] (718-12, tʃl, Bgq nɪmdɪv j l)

moorakh naamday-o raameh jaanai. ||2||1||

but foolish Naam Dayv knows only the Lord. ||2||1||

kan kɪkl kɪrɪhE rɪm nɪmɪl q hɪ ] (718-13, tʃl, Bgq nɪmdɪv j l)

ka-un ko kalank rahi-o raam naam layt hee.

Whose blemishes remain, when one chants the Lord's Name?

piqq pivq Beyrwmu khq hl ]1] rhwau] (718-13, tñl, Bgq nwmðy j l)  
patit pavit bha-ay raam kahat hee. ||1|| rahaa-o.  
Sinners become pure, chanting the Lord's Name. ||1||Pause||

rwmm sllg nwmðy j n kaupðigAw AweI ] (718-14, tñl, Bgq nwmðy j l)  
raam sang naamdayv jan ka-o partagi-aa aa-ee.  
With the Lord, servant Naam Dayv has come to have faith.

ekwdsI bðurhYkwhy kauqlrQ j weñ ]1] (718-14, tñl, Bgq nwmðy j l)  
aykaadasee barat rahai kaahay ka-o tirath jaa-ee<sup>N</sup>. ||1||  
I have stopped fasting on the eleventh day of each month; why should I  
bother to go on pilgrimages to sacred shrines? ||1||

Bniq nwmðausik@ smiq Bey] (718-14, tñl, Bgq nwmðy j l)  
bhanat naamday-o sukariñ sumat bha-ay.  
Prays Naam Dayv, I have become a man of good deeds and good thoughts.

gürmiq rwmukih kòkon bKMT gey]2]2] (718-15, tñl, Bgq nwmðy j l)  
gurmat raam kahi ko ko na baikunth ga-ay. ||2||2||  
Chanting the Lord's Name, under Guru's Instructions, who has not gone to  
heaven? ||2||2||



## Raag Bairaaree

Bairaaree stimulates the feeling of improving and continuing with a task, which has already been accomplished. It is an unmoving belief that what has been achieved is true and positive, which leads to a hunger and desire to progress to the next stage. Although there is immense confidence in the achievement, there is no conceit or vanity in the accomplishment.

rwgubhVI mhl 5 Gru1 (720-15)

raag bairaarhee mehlā 5 ghar 1

**Raag Bairaaree, Fifth Mehl, First House:**

< > siqgr pswid ] (720-15)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

shj j nw imil hir j sugwieE ] (720-16, bhwVI, mU 5)

sant janaa mil har jas gaa-i-o.

Meeting with the humble Saints, sing the Praises of the Lord.

kit j nm kydk gwieE ]1] rhau] (720-16, bhwVI, mU 5)

kot janam kay dookh gavaa-i-o. ||1|| rahaa-o.

The pains of millions of incarnations shall be eradicated. ||1||Pause||

j ocwhq sel min pwieE ] (720-16, bhwVI, mU 5)

jo chaahat so-ee man paa-i-o.

Whatever your mind desires, that you shall obtain.

kir ikrpw hir nmuidwieE ]1] (720-17, bhwVI, mU 5)

kar kirpaa har naam divaa-i-o. ||1||

By His Kind Mercy, the Lord blesses us with His Name. ||1||

srb sK hir nwim vfiel ] (720-17, bhwVI, mU 5)

sarab sookh har naam vadaa-ee.

All happiness and greatness are in the Lord's Name.

gr pswid nwnk miq pwel ]2]1]7] (720-17, bhwVI, mU 5)

gur parsaad naanak mat paa-ee. ||2||1||7||

By Guru's Grace, Nanak has gained this understanding. ||2||1||7||



## Raag Tilang

Tilang is full of feeling of having tried hard to impress, but the feeling that the effort made has not been appreciated. However, the atmosphere is not of anger or upset, but of brooding, as the person you are trying to impress is very dear to you.

iqI g mhl w 9 kWPI (726-14)

tilang mehlaa 9 kaafee

**Tilang, Ninth Mehl, Kaafee:**

< > siqgr pBwid ] (726-15)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

cgw hYqau cg I Yinis idin mYpInI ] (726-15, iqI g, mU 9)

chaytnaa hai ta-o chayt lai nis din mai paraanee.

If you are conscious, then be conscious of Him night and day, O mortal.

iCnu iCnu Aad ibhiquhYPtYgt ij aupInI ]1] rhwaU ] (726-15, iqI g, mU 9)

chhin chhin a-oDh bihaat hai footai ghat ji-o paanee. ||1|| rahaa-o.

Each and every moment, your life is passing away, like water from a cracked pitcher. ||1||Pause||

hir gn kwih n gwvhl mthK AigAwnw ] (726-16, iqI g, mU 9)

har gun kaahi na gaavhee moorakh agi-aanaa.

Why do you not sing the Glorious Praises of the Lord, you ignorant fool?

JTYI wI ic I wig kYnih mrnupCwnw ]1] (726-16, iqI g, mU 9)

jhoothai laalach laag kai neh maran pachhaanaa. ||1||

You are attached to false greed, and you do not even consider death. ||1||

Aj hUkCuibgirE nhl j opB gn gwvI ] (726-17, iqI g, mU 9)

ajhoo kachh bigri-o nahee jo parabh gun gaavai.

Even now, no harm has been done, if you will only sing God's Praises.

khunwnk iqh Bj n qyinrBYpduPwvI ]2]1] (726-17, iqI g, mU 9)

kaho naanak tih bhajan tay nirbhai pad paavai. ||2||1||

Says Nanak, by meditating and vibrating upon Him, you shall obtain the state of fearlessness. ||2||1||



## Raag Soohee

Soohee is an expression of such devotion that the listener experiences feelings of extreme closeness and undying love. The listener is bathed in that love and genuinely comes to know what it means to adore.

ਸੁਹਿ ਮਹਿ ॥ 5 ] (744-13)

soohee mehlāa 5.

**Soohee, Fifth Mehl:**

ਅੰਮ੍ਰਿਤ ਬਚਨ ਸਾਧਿ ਕੀ ਬਾਣੀ ] (744-13, ਸੁਹਿ, ਮੁੰ 5)

amrit̃ bachan saadh̃ kee baṇee.

The Words, the Teachings of the Holy Saints, are Ambrosial Nectar.

ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੇ ਗਾਠ ਹੋਵੈ ਹਰ ਹਰ ਨਾਮ ਨਿਰਾਸਨ ਬਖਾਣੈ ॥੧॥ ਰਹਾਉ ] (744-13, ਸੁਹਿ, ਮੁੰ 5)

jo jo japai tis kee gaṭ hōvai har har naam niraṣan bakhaṇee. ||1|| rahaa-o. Whoever meditates on the Lord's Name is emancipated; he chants the Name of the Lord, Har, Har, with his tongue. ||1||Pause||

ਕਲੀ ਕਾਲਿ ਕ੍ਰਿਮ੍ਯਕਲਿ ਜੜੈ ] (744-14, ਸੁਹਿ, ਮੁੰ 5)

kalee kaal kay mitay kalaysaa.

The pains and sufferings of the Dark Age of Kali Yuga are eradicated,

ਏਕੋਨਾਮੁ ਮਨਿ ਪਰਵਾਸੈ ॥੧॥ ] (744-14, ਸੁਹਿ, ਮੁੰ 5)

ayko naam man meh parvaysaa. ||1||

when the One Name abides within the mind. ||1||

ਸਾਧੁ ਧੂਰਿ ਮੁਖਿ ਮਸ਼ਕਿ ਲਵੈ ] (744-14, ਸੁਹਿ, ਮੁੰ 5)

saaDhoo Dhoor mukh mastak laa-ee.

I apply the dust of the feet of the Holy to my face and forehead.

ਨਾਨਕ ਅਧਰਿਹਰ ਗੁਰ ਸਰਬਾਣੀ ॥੨॥੩॥੩੭॥ ] (744-15, ਸੁਹਿ, ਮੁੰ 5)

naanak aDhrihar gur sarbā-ee. ||2||31||37||

Nanak has been saved, in the Sanctuary of the Guru, the Lord. ||2||31||37||





## Raag Bilaawal

Bilaawal conveys the emotions of great happiness that come from having attained a goal or achieved an aim. It is an overwhelming feeling of fulfilment, satisfaction and joy, that is experienced when the accomplishments are very important and dear to you. The happiness felt is like laughing out loud, there is no planning or any ulterior motive; it's just a natural expression of heartfelt happiness arising from a sense of achievement.

ibI wvI umhI w 1 ] (795-9)

bilaaval mehlāa 1.

**Bilaawal, First Mehl:**

mnumdruqnuvs kI pduGt hI qlriQ nww ] (795-9, ibI wvI q mU 1)

man mandar tan vays kalandar ghat hee tirath naavaa.

My mind is the temple, and my body is the simple cloth of the humble seeker;  
deep within my heart, I bathe at the sacred shrine.

ekusbdumrYpIn bsquhYbwhiV j nim n Aww ]1] (795-9, ibI wvI q mU 1)

ayk sabad mayrai paraan basat hai baahurh janam na aavaa. ||1||

The One Word of the Shabad abides within my mind; I shall not come to be  
born again. ||1||

mnubjDAw dieAw sqI mYrI mwel ] (795-10, ibI wvI q mU 1)

man bayDhi-aa da-i-aal saytee mayree maa-ee.

My mind is pierced through by the Merciful Lord, O my mother!

kakuj wXpIr prwel ] (795-10, ibI wvI q mU 1)

ka-un jaanai peer paraa-ee.

Who can know the pain of another?

hm nwhI icl pI prwel ]1] rhwau ] (795-11, ibI wvI q mU 1)

ham naahee chint paraa-ee. ||1|| rahaa-o.

I think of none other than the Lord. ||1||Pause||

Agm Agcr AI K Aprw icl krhuHmwrl ] (795-11, ibI wvI q mU 1)

agam agochar alakh apaaraa chintaa karahu hamaaree.

O Lord, inaccessible, unfathomable, invisible and infinite: please, take care of  
me!

j il Oil mhlAil Birpir I lxw Git Git j iq qmwrI ]2] (795-12, ibI wvI q mU 1)

jal thal mahee-al bharipur leenaa ghat ghat jot tum<sup>H</sup>aaree. ||2||

In the water, on the land and in sky, You are totally pervading. Your Light is  
in each and every heart. ||2||

isK miq sB biD qmari mldr Cwv qry ] (795-12, ibl wvl u mU 1)

sikh mat sabh buDh tum<sup>H</sup>aaree mandir chhaavaa tayray.

All teachings, instructions and understandings are Yours; the mansions and sanctuaries are Yours as well.

qW ibnAvrun j wxw mryswihbw gx gwv inq qry ] 3 ] (795-13, ibl wvl u mU 1)

tujh bin avar na jaanaa mayray saahibaa gun gaavaa nit tayray. ||3||

Without You, I know no other, O my Lord and Master; I continually sing Your Glorious Praises. ||3||

j lA j k siB srix qmari srb ick qDupsy ] (795-13, ibl wvl u mU 1)

jee-a jant sabh saran tum<sup>H</sup>aaree sarab chint tuDh paasay.

All beings and creatures seek the Protection of Your Sanctuary; all thought of their care rests with You.

j oqDuBwVsel chw iek nink kl Ardasy ] 4 ] 2 ] (795-14, ibl wvl u mU 1)

jo tuDh bhaavai so-ee changa ik naanak kee ardaasay. ||4||2||

That which pleases Your Will is good; this alone is Nanak's prayer. ||4||2||



## Raag Gond

Gond is an expression of triumph, however these feelings are balanced and in perspective ensuring that there is also an aspect of humility. Therefore, although there is a sense of knowing and understanding the achievement, there is not a feeling of becoming obsessed or getting lost in the achievement itself.

g᳚᳚ ] (870-5)

gond.

**Gond:**

nr᳚mr᳚nr᳚k᳚im n A᳚᳚ ] (870-5, g᳚᳚, Bgq k᳚lr j l)

naroo marai nar kaam na aavai.

When a man dies, he is of no use to anyone.

ps᳚mr᳚ds k᳚j sv᳚r᳚ ] 1 ] (870-5, g᳚᳚, Bgq k᳚lr j l)

pasoo marai das kaaj savaarai. ||1||

But when an animal dies, it is used in ten ways. ||1||

Apnykrm kl giq m᳚ikA᳚ j ᳚᳚᳚ ] (870-6, g᳚᳚, Bgq k᳚lr j l)

apnay karam kee ga᳚ mai ki-aa jaan-o.

What do I know, about the state of my karma?

m᳚ikA᳚ j ᳚᳚᳚᳚᳚ ry ] 1 ] rh᳚᳚ ] (870-6, g᳚᳚, Bgq k᳚lr j l)

mai ki-aa jaan-o baabaa ray. ||1|| rahaa-o.

What do I know, O Baba? ||1||Pause||

h᳚᳚ j l yj ᳚᳚l k᳚l k᳚ q᳚ ᳚ ] (870-6, g᳚᳚, Bgq k᳚lr j l)

haad jalay jaisay lakree kaa ᳚oolaa.

His bones burn, like a bundle of logs;

k᳚s j l yj ᳚᳚᳚᳚ k᳚ p᳚ ᳚ ] 2 ] (870-7, g᳚᳚, Bgq k᳚lr j l)

kays jalay jaisay ᳚᳚᳚᳚ kaa poolaa. ||2||

his hair burns like a bale of hay. ||2||

kh᳚k᳚lr qb hl nr᳚j ᳚᳚᳚ ] (870-7, g᳚᳚, Bgq k᳚lr j l)

kaho kabeer ᳚᳚᳚ hee nar jaagai.

Says Kabeer, the man wakes up,

j m k᳚ ᳚᳚᳚᳚᳚ mih l ᳚᳚᳚ ] 3 ] 2 ] (870-7, g᳚᳚, Bgq k᳚lr j l)

jam kaa dand moond meh laagai. ||3||2||

only when the Messenger of Death hits him over the head with his club.

||3||2||



## Raag Raamkalee

The emotions in Raamkalee are like those of a wise teacher disciplining their student. The student is aware of the pain of learning, but is still conscious of the fact that ultimately it is for the best. In this way Raamkalee conveys the change from all that we are familiar with, to something we are certain will be better.

rwmkI l mhl w 3 Andu (917-1)

raamkalee mehlaa 3 anand

**Raamkalee, Third Mehl, Anand ~ The Song Of Bliss:**

< > siqgr pswid ] (917-1)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

AnduBieAw myrI mweysiqgrlmypwieAw ] (917-2, rwmkI l, mU 3)

anand bha-i-aa mayree maa-ay satguroo mai paa-i-aa.

I am in ecstasy, O my mother, for I have found my True Guru.

siqgruq pwieAw shj sql min vj lAw vDweIAw ] (917-2, rwmkI l, mU 3)

satgur ta paa-i-aa sahj saytee man vajee-aa vaaDhaa-ee-aa.

I have found the True Guru, with intuitive ease, and my mind vibrates with the music of bliss.

rwg rqn prvir prIAw sbd gvx AweIAw ] (917-3, rwmkI l, mU 3)

raag ratan parvaar paree-aa sabad gaavan aa-ee-aa.

The jewelled melodies and their related celestial harmonies have come to sing the Word of the Shabad.

sbdoq gvhuhrl krw min ij nI vswieAw ] (917-3, rwmkI l, mU 3)

sabdo ta gaavhu haree kayraa man jinee vasaa-i-aa.

The Lord dwells within the minds of those who sing the Shabad.

khlnwkuAnduhAw siqgrlmypwieAw ]1] (917-4, rwmkI l, mU 3)

kahai naanak anand ho-aa satguroo mai paa-i-aa. ||1||

Says Nanak, I am in ecstasy, for I have found my True Guru. ||1||



## Raag Nat Naaraayan

Nat Naaraayan consists of feelings of hastiness and impatience, however simultaneously there is stability and control. Although there is control in the Raag, there is still the impression that it is unbalanced and prone to topple at any time.

nt nwrwien mhl w 5 dpdy (978-13)

nat naaraa-in mehlāa 5 dupday

**Raag Nat Naaraayan, Fifth Mehl, Du-Padas:**

< > siqgr pswid ] (978-13)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

al whnomYkwhUn dIE ] (978-14, nt nwrwien, mU 5)

ulaahano mai kaahoo na dee-o.

I don't blame anyone else.

mn mIT qhwrokIE ]1] rhwau] (978-14, nt nwrwien, mU 5)

man meeth tuhaaro kee-o. ||1|| rahaa-o.

Whatever You do is sweet to my mind. ||1||Pause||

AwigAw mwin j win sKupwieAw sin sin nmuqhwroj IE ] (978-14, nt nwrwien, mU 5)

aagi-aa maan jaan sukh paa-i-aa sun sun naam tuhaaro jee-o.

Understanding and obeying Your Order, I have found peace; hearing, listening to Your Name, I live.

elhW alhw hir qm hl qm hl iehugr qymqldVIE ]1] (978-15, nt nwrwien, mU 5)

eehaa<sup>N</sup> oohaa har tum hee tum hee ih gur tay manar darirh-ee-o. ||1||

Here and hereafter, O Lord, You, only You. The Guru has implanted this Mantra within me. ||1||

j b qyj win pwel eh baww qb ksl Kyn sB QIE ] (978-15, nt nwrwien, mU 5)

jab tay jaan paa-ee ayh baataa tab kusal khaym sabh thee-o.

Since I came to realize this, I have been blessed with total peace and pleasure.

sWdSlg nwnk prgwisE Awn nwhl rybIE ]2]1]2] (978-16, nt nwrwien, mU 5)

saaDhsang naanak pargaasi-o aan naahee ray bee-o. ||2||1||2||

In the Saadh Sangat, the Company of the Holy, this has been revealed to Nanak, and now, there is no other for him at all. ||2||1||2||



## Raag Maalee Gauraa

Maalee Gauraa conveys the confidence of an expert, whose knowledge is self-evident in both their outlook and actions. This knowledge is learned through experience and therefore creates an air of 'coolness'. However, this sense of 'coolness' is an aspect of true happiness because you have learned how to manage things with expertise and skill.

mwl I gaWw bwxI Bgq nwmday j I kl (988-9)

maalee ga-urhaa banee bhagat naamdayv jee kee

**Maalee Gauraa, The Word Of Devotee Naam Dayv Jee:**

< > siqgr pswid ] (988-9)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

Din DIn E rwm bnubwj Y ] (988-10, mwl I gaWw, Bgq nwmday j I)

Dhan Dhan o raam bayn baajai.

Blessed, blessed is that flute which the Lord plays.

mDir mDir Din Anhq gwj Y ] 1 ] rhau ] (988-10, mwl I gaWw, Bgq nwmday j I)

maDhur maDhur Dhun anhat gaajai. ||1|| rahaa-o.

The sweet, sweet unstruck sound current sings forth. ||1||Pause||

Din Din mGw romvl I ] (988-10, mwl I gaWw, Bgq nwmday j I)

Dhan Dhan mayghaa romaavalee.

Blessed, blessed is the wool of the sheep;

Din Din ikSn EFYkVbl I ] 1 ] (988-11, mwl I gaWw, Bgq nwmday j I)

Dhan Dhan kisan odhai kaa<sup>N</sup>blee. ||1||

blessed, blessed is the blanket worn by Krishna. ||1||

Din Din qUmwqw dykl ] (988-11, mwl I gaWw, Bgq nwmday j I)

Dhan Dhan too maataa dayvkee.

Blessed, blessed are you, O mother Dayvakee;

ij h igh rmeIAw kvI wpqI ] 2 ] (988-11, mwl I gaWw, Bgq nwmday j I)

jih garih rama-ee-aa kavalaapaatee. ||2||

into your home the Lord was born. ||2||

Din Din bn Klf ibNbnw ] (988-12, mwl I gaWw, Bgq nwmday j I)

Dhan Dhan ban khand bindraabanaa.

Blessed, blessed are the forests of Brindaaban;

j h KJ YsR nwrwienw ]3] (988-12, mwl l galWw, Bgq nwmdiv j l)

jah khaylai saree naaraa-inaa. ||3||  
the Supreme Lord plays there. ||3||

bnubj wvlgDnu crY ] (988-12, mwl l galWw, Bgq nwmdiv j l)

bayn bajaavai goDhan charai.  
He plays the flute, and herds the cows;

nmy kw sAwmI Aand krY ]4]1] (988-13, mwl l galWw, Bgq nwmdiv j l)

naamay kaa su-aamee aanad karai. ||4||1||  
Naam Dayv's Lord and Master plays happily. ||4||1||

myrbwpmwDauqUDnu kpsWl IE bITl wie ]1] rhwau] (988-13, mwl l galWw, Bgq nwmdiv j l)

mayro baap maaDha-o too Dhan kaysou saa<sup>N</sup>vlee-o beethulaa-ay. ||1||  
rahaa-o.  
O my Father, Lord of wealth, blessed are You, long-haired, dark-skinned, my darling. ||1||Pause||

kr Dryck®bKf qy Aweygj hsqI kypIn aDwrlAI y ] (988-14, mwl l galWw, Bgq nwmdiv j l)

kar Dharay chakar baikunth tay aa-ay gaj has<sup>t</sup>ee kay paraan uDhaaree-alay.  
You hold the steel chakra in Your hand; You came down from Heaven, and saved the life of the elephant.

dhswsn kl sBw dpqI ABr l q abwrlAI y ]1] (988-14, mwl l galWw, Bgq nwmdiv j l)

duhsaasan kee sab<sup>h</sup>aa daropate<sup>e</sup> ambar layt ubaaree-alay. ||1||  
In the court of Duhsaasan, You saved the honor of Dropati, when her clothes were being removed. ||1||

gqm nwir Ahil Aw qwrl pwn kpk qwrlAI y ] (988-15, mwl l galWw, Bgq nwmdiv j l)

gotam naar ahli-aa taaree paavan kaytak taaree-alay.  
You saved Ahliyaa, the wife of Gautam; how many have You purified and carried across?

Aw ADmuAj wiq nwmdivauqausrnwigiq AweIAl y ]2]2] (988-15, mwl l galWw, Bgq nwmdiv j l)

aisaa aDham ajaat naamday-o ta-o sarnaagat aa-ee-alay. ||2||2||  
Such a lowly outcaste as Naam Dayv has come seeking Your Sanctuary.  
||2||2||



## Raag Maaroo

Maaroo was traditionally sung on the battlefield in preparation for war. This Raag has an aggressive nature, which creates an inner strength and power to express and emphasise the truth, regardless of the consequences. Maru's nature conveys the fearlessness and strength that ensures the truth is spoken, no matter what the cost.

mwrUmhl w 1 ] (991-1)

maaroo mehlāa 1.

### Maaroo, First Mehl:

ml Kridl l wl w gd w mrv nwausBwgw ] (991-1, mwrU mU 1)

mul khareedee laalāa golāa mayraa naa-o sabhaagaa.

I am Your slave, Your bonded servant, and so I am called fortunate.

gr kl bcnl hwit ibkwnw ij qul wieAw iqqu l wgw ]1] (991-1, mwrU mU 1)

gur kee bachnee haat bikaanaa jīt laa-i-aa tīt laagaa. ||1||

I sold myself at Your store in exchange for the Guru's Word; whatever You link me to, to that I am linked. ||1||

qryl wl yikAw cqrwel ] (991-2, mwrU mU 1)

tayray laalay ki-aa chaturāa-ee.

What cleverness can Your servant try with You?

swihb kw hkmun krxx j wel ]1] rhwau ] (991-2, mwrU mU 1)

saahib kaa hukam na karnāa jaa-ee. ||1|| rahaa-o.

O my Lord and Master, I cannot carry out the Hukam of Your Command. ||1||Pause||

mw l wl l ipaul wl w mrv hau l wl y kw j wieAw ] (991-3, mwrU mU 1)

maa laalee pi-o laalāa mayraa ha-o laalay kaa jaa-i-aa.

My mother is Your slave, and my father is Your slave; I am the child of Your slaves.

l wl l nwcYl wl w gwYBgiq krauqrl rwieAw ]2] (991-3, mwrU mU 1)

laalee naachai laalāa gaavai bhagat kara-o tayree raa-i-aa. ||2||

My slave mother dances, and my slave father sings; I practice devotional worship to You, O my Sovereign Lord. ||2||

plAih q pwxl Awxl mlrw Kwih q plsx j wau ] (991-4, mwrU mU 1)

pee-ah ta paanee aanee meeraa khaahi ta peesan jaa-o.

If You wish to drink, then I shall get water for You; if You wish to eat, I shall grind the corn for You.



pKw Pyl pr ml w j pq rhw qrw nwau ] 3 ] (991-4, mwr-ų mų 1)

pakhaa fayree pair malovaa japat rahaa tayraa naa-o. ||3||

I wave the fan over You, and wash Your feet, and continue to chant Your Name. ||3||

I k hrwml nwnkul w w bKisih qDuvifAwel ] (991-5, mwr-ų mų 1)

loon haraamee naanak laalaa bakhsihi tuDh vadi-aa-ee.

I have been untrue to myself, but Nanak is Your slave; please forgive him, by Your glorious greatness.

Awid j gwid dieAwpiq dwqw qDuvixumkiq n pweel ] 4 ] 6 ] (991-5, mwr-ų mų 1)

aad jugaad da-i-aapat daataa tuDh vin mukat na paa-ee. ||4||6||

Since the very beginning of time, and throughout the ages, You have been the merciful and generous Lord. Without You, liberation cannot be attained. ||4||6||



## Raag Tukhaari

Tukhaari conveys the soul's strong ambition to highlight the greatness of The Creator to the mind. This goal is of paramount importance to the soul and it will therefore, not give up even if the stubborn mind is unresponsive. This Raag illustrates the soul's focus on its goal, by conveying its message to the mind directly and then adopting a softer approach. The feelings of this Raag are dominated by the soul's burning desire to convince the mind to follow its plan of enlightenment and hence becoming one with Akaal (God).

qKwrl mhl w 1 ] (1111-10)

tukhaaree mehlāa 1.

**Tukhaari, First Mehl:**

swj n djs ivdjslAVyswnhVydpI ] (1111-16, qKwrl, mU 1)

saajan days vidaysee-arhay saanayhrhay daydee.

O Friend, You have travelled so far from Your homeland; I send my message of love to You.

swir smwl yiqn sj xw mD nk Brydl ] (1111-17, qKwrl, mU 1)

saar samaalay tin sajnaa munDh nain bharaydee.

I cherish and remember that Friend; the eyes of this soul-bride are filled with tears.

mD nk Brydl gx swrpl ikaupB iml w ipAwry ] (1111-17, qKwrl, mU 1)

munDh nain bharaydee gun saaraydee ki-o parabh milaa pi-aaray.

The eyes of the soul-bride are filled with tears; I dwell upon Your Glorious Virtues. How can I meet my Beloved Lord God?

mwrpupDun j wxauivKVw ikaupwelaiprupry ] (1111-18, qKwrl, mU 1)

maarag panth na jaana-o vikh-rhaa ki-o paa-ee-ai pir paaray.

I do not know the treacherous path, the way to You. How can I find You and cross over, O my Husband Lord?

siqgr sbdl iml yivCmI qnumnuAwgYrwKY ] (1111-18, qKwrl, mU 1)

satgur sabdee milai vichhunnee tan man aagai raakhhai.

Through the Shabad, the Word of the True Guru, the separated soul-bride meets with the Lord; I place my body and mind before You.

nwnk Almk ibrkumhw rs Pil Aw imil plqm rsucwKY ] 3 ] (1111-19, qKwrl, mU 1)

naanak amrit birakh mahaa ras fali-aa mil pareetam ras chaakhhai. ||3||

O Nanak, the ambrosial tree bears the most delicious fruits; meeting with my Beloved, I taste the sweet essence. ||3||

mhil bl wieVleyibl mun klj Y ] (1111-19, qKwrl, mU 1)

mahal bulaa-irhee-ay bilam na keejai.

The Lord has called you to the Mansion of His Presence - do not delay!

AnidnurqVleyshij iml lj Y ] (1112-1, qKwrl, mU 1)

an-din rat-rhee-ay sahj mileejai.

Night and day, imbued with His Love, you shall meet with Him with intuitive ease.

siK shij iml lj Yrsun klj Ygrbuinvir smwxl ] (1112-1, qKwrl, mU 1)

sukh sahj mileejai ros na keejai garab nivaar samaanee.

In celestial peace and poise, you shall meet Him; do not harbor anger - subdue your proud self!

swcYrwql iml Yiml wel mnmiK Awvx j wxl ] (1112-2, qKwrl, mU 1)

saachai raatee milai milaa-ee manmukh aavan jaanee.

Imbued with Truth, I am united in His Union, while the self-willed manmukhs continue coming and going.

j b nwcl qb GGtuks mtkl Piv inrwrl ] (1112-2, qKwrl, mU 1)

jab naachee tab ghooghat kaisaa matukee forh niraaree.

When you dance, what veil covers you? Break the water pot, and be unattached.

nwnk AwpYAwpuCwxYgrmiK qqublcwrl ]4]4] (1112-3, qKwrl, mU 1)

naanak aapai aap pachhaanai gurmukh tat beechaaree. ||4||4||

O Nanak, realize your own self; as Gurmukh, contemplate the essence of reality. ||4||4||



## Raag Kaydaaraa

Kaydaaraa expresses and makes the mind aware of the true character and nature of the soul. It conveys the emotions of honesty, integrity and truthfulness in a practical and caring way. This approach highlights the soul's character and is memorable, so that the mind is made aware, without arousing cynicism.

rwgukpwrw bwxl kblr j laukl (1123-1)

raag kaydaaraa ba<sup>nee</sup> kabeer jee-o kee

**Raag Kaydaaraa, The Word Of Kabeer Jee:**

< > siqgr p<sup>swid</sup> ] (1123-1)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

kwm kD iq<sup>snw</sup> kyl Inygiq nhl ek<sup>j</sup>wnl ] (1123-18, k<sup>pw</sup>rw, Bgq kblr j l)

kaam kro<sup>Dh</sup> tarisnaa kay leenay gat nahee aykai jaanee.

You are engrossed with unsatisfied sexual desire and unresolved anger; you do not know the State of the One Lord.

Pt<sup>l</sup> AwKYkCUn sWYb<sup>lf</sup> m<sup>ey</sup>ibn<sup>ip</sup>wnl ]1] (1123-18, k<sup>pw</sup>rw, Bgq kblr j l)

footee aak<sup>hai</sup> kach<sup>hoo</sup> na sooj<sup>hai</sup> bood moo-ay bin paanee. ||1||

Your eyes are blinded, and you see nothing at all. You drown and die without water. ||1||

cl q kq t<sup>Fy</sup>t<sup>Fy</sup>t<sup>Fy</sup> ] (1124-1, k<sup>pw</sup>rw, Bgq kblr j l)

chala<sup>t</sup> ka<sup>t</sup> tay<sup>dhay</sup> tay<sup>dhay</sup> tay<sup>dhay</sup>.

Why do you walk in that crooked, zig-zag way?

Asiq crm ibst<sup>w</sup> kym<sup>dy</sup>dr<sup>gD</sup> hl kyb<sup>Fy</sup> ]1] rh<sup>wau</sup> ] (1124-1, k<sup>pw</sup>rw, Bgq kblr j l)

asa<sup>t</sup> charam bistaa kay moon<sup>day</sup> durgan<sup>Dh</sup> hee kay bay<sup>dhay</sup>. ||1|| rahaa-o.

You are nothing more than a bundle of bones, wrapped in skin, filled with manure; you give off such a rotten smell! ||1||Pause||

rw<sup>m</sup> n j phukvn B<sup>n</sup> B<sup>l</sup> yqm qykw<sup>l</sup> un d<sup>ty</sup> ] (1124-2, k<sup>pw</sup>rw, Bgq kblr j l)

raam na japahu kavan b<sup>h</sup>aram b<sup>h</sup>oolay tum tay kaal na dooray.

You do not meditate on the Lord. What doubts have confused and deluded you? Death is not far away from you!

Aink j qn kir iehuqn<sup>rw</sup>Khurh<sup>l</sup>AvsQ<sup>w</sup> p<sup>ty</sup> ]2] (1124-2, k<sup>pw</sup>rw, Bgq kblr j l)

anik ja<sup>tan</sup> kar ih tan raak<sup>ho</sup> rahai avasthaa pooray. ||2||

Making all sorts of efforts, you manage to preserve this body, but it shall only survive until its time is up. ||2||

By one's own efforts, nothing is done. What can the mere mortal accomplish?

When it pleases the Lord, the mortal meets the True Guru, and chants the Name of the One Lord. ||3||

You live in a house of sand, but you still puff up your body - you ignorant fool!

Says Kabeer, those who do not remember the Lord may be very clever, but they still drown. ||4||4||



## Raag Bhairao

Bhairao embodies the soul's faith and heartfelt devotion towards the Creator. It is a kind of fanaticism, where there is a feeling of not being aware or caring about anything else. The emotions conveyed are those of contentment and of being absorbed in a steadfast belief or faith. In this Raag, the soul is relaying the happiness that the mind could potentially experience if it joined in with this devotion.

Bṛaumhl ॥ 5 ] (1142-2)

bḥairo mehlāa 5.

**Bhairao, Fifth Mehl:**

siqgrumyṛw bymḥqwj ॥ ] (1142-3, Bṛay mū 5)

satgur mayraa baymuḥtaaj.

My True Guru is totally independent.

siqgr myṛscw swj ॥ ] (1142-3, Bṛay mū 5)

satgur mayray sachaa saaj.

My True Guru is adorned with Truth.

siqgrumyṛw sBs kṛw dṛqṛw ] (1142-3, Bṛay mū 5)

satgur mayraa sabḥas kaa daataa.

My True Guru is the Giver of all.

siqgrumyṛw prKuibDṛqṛw ] 1 ] (1142-3, Bṛay mū 5)

satgur mayraa purakh biDhaataa. ||1||

My True Guru is the Primal Creator Lord, the Architect of Destiny. ||1||

gr j ṣw nṛhl kody ] (1142-4, Bṛay mū 5)

gur jaisaa naahee ko dayv.

There is no deity equal to the Guru.

ij sumsqik Bḡgusul ḡgṛw sy ] 1 ] rhṛau ] (1142-4, Bṛay mū 5)

jis mastak bḥaag so laagaa sayv. ||1|| rahaa-o.

Whoever has good destiny inscribed on his forehead, applies himself to seva - selfless service. ||1||Pause||

siqgrumyṛw srb prqpṛw Y ] (1142-4, Bṛay mū 5)

satgur mayraa sarab paratipaalai.

My True Guru is the Sustainer and Cherisher of all.

siqgrumyṛw mwir j lvṛw Y ] (1142-5, Bṛay mū 5)

satgur mayraa maar jeevaalai.

My True Guru kills and revives.

siqgr mrykl vifAwel ] pgtuBel h'sBnl Qwel ]2] (1142-5, Bṛay mū 5)  
satgur mayray kee vadi-aa-ee. pargat bha-ee hai sabhnee thaa-ee. ||2||  
The glorious greatness of my True Guru has become manifest everywhere.  
||2||

siqgrmyr qwxinqxu ] (1142-6, Bṛay mū 5)  
satgur mayraa taan nitaan.  
My True Guru is the power of the powerless.

siqgrmyr Gir dlbwxu ] (1142-6, Bṛay mū 5)  
satgur mayraa ghar deebaan.  
My True Guru is my home and court.

siqgr k'hausd bil j wieAw ] (1142-6, Bṛay mū 5)  
satgur kai ha-o sad bal jaa-i-aa.  
I am forever a sacrifice to the True Guru.

pgtumrguij in kir idKI wieAw ]3] (1142-7, Bṛay mū 5)  
pargat maarag jin kar dikhlaa-i-aa. ||3||  
He has shown me the path. ||3||

ij in grusjvAw iqsuBau'n ibAwpy ] (1142-7, Bṛay mū 5)  
jin gur sayvi-aa tis bha-o na bi-aapai.  
One who serves the Guru is not afflicted with fear.

ij in grusjvAw iqsudKun skwp ] (1142-8, Bṛay mū 5)  
jin gur sayvi-aa tis dukh na santaapai.  
One who serves the Guru does not suffer in pain.

nwnk sDyislhik bpd ] (1142-8, Bṛay mū 5)  
naanak soDhay simrit bayd.  
Nanak has studied the Simritees and the Vedas.

pwrbhm gir nwhl Bpd ]4]11]24] (1142-8, Bṛay mū 5)  
paarbarahm gur naahee bhayd. ||4||11||24||  
There is no difference between the Supreme Lord God and the Guru.  
||4||11||24||



Basant denotes the changing of the season and the newness of spring. This Raag encourages the mind to brush away its selfishness, just like spring-cleaning removes all the cobwebs and creates a fresh start. There are feelings of hope and expectation of a new beginning and the start of a new cycle. However, these emotions are not dependent on the physical change of the season, but are an encouragement of an internal effort to change.

basant mehlāa 9.

man kahaa bisaari-o raam naam.

tan binsai jam si-o parai kaam. ||1|| rahaa-o.

|| 1 || Pause ||

ih jag Dhoo-ay kaa pahaar.

tai saachaa maani-aa kih bichhaar. ||1||

Dhan daaraa sampat qarayh.

kachh sang na chaalai samajh layh. ||2||

ik bhagat naaraa-in ho-ay sang.

kaho naanak bhaj tih ayk rang. ||3||4||



Says Nanak, vibrate and meditate on the Lord with single-minded love.  
||3||4||



## Raag Saarang

Sarang's character is soothing and has the ability to extinguish the mind's smouldering selfishness and negative nature. The emotions of Sarang quench the mind's burning desires, by expressing and highlighting the soul's pure and true thoughts. This is a positive and fulfilling change.

swrg mhl w 4 Gru3 dpdw (1200-10)

saarag mehlāa 4 ghar 3 dupdaa

**Saarang, Fourth Mehl, Third House, Du-Padas:**

< > siqgr pswid ] (1200-10)

ik-o<sup>N</sup>kaar satgur parsaad.

One Universal Creator God. By The Grace Of The True Guru:

kwhypq Jgrq haustlg bwp ] (1200-11, swrth, mU 4)

kaahay poot jhagrat ha-o sang baap.

O son, why do you argue with your father?

ij n kyj xybflryqm hauiqn isauJgrq pwp ]1] rhwau] (1200-11, swrth, mU 4)

jin kay janay badeeray tum ha-o tin si-o jhagrat paap. ||1|| rahaa-o.

It is a sin to argue with the one who fathered you and raised you.

||1||Pause||

ij suDn kw qm grbukrq hausoDnuiksh n Awp ] (1200-12, swrth, mU 4)

jis Dhan kaa tum garab karat ha-o so Dhan kish na aap.

That wealth, which you are so proud of - that wealth does not belong to anyone.

iKn mih Cif j wie ibiKAw rsuqaul wglpCqwp ]1] (1200-12, swrth, mU 4)

khin meh chhod jaa-ay bikhi-aa ras ta-o laagai pachhutaap. ||1||

In an instant, you shall have to leave behind all your corrupt pleasures; you shall be left to regret and repent. ||1||

j oqmrypB hqysAwml hir iqn kyj wphuj wp ] (1200-13, swrth, mU 4)

jo tumray parabh hotay su-aamee har tin kay jaapahu jaap.

He is God, your Lord and Master - chant the Chant of that Lord.

apdsukrq nwnk j n qm kauj ausnhuqauj wie sthwp ]2]1]7] (1200-13, swrth, mU 4)

updays karat naanak jan tum ka-o ja-o sunhu ta-o jaa-ay santaap. ||2||1||7||

Servant Nanak spreads the Teachings; if you listen to it, you shall be rid of your pain. ||2||1||7||



## Raag Malaar

Malaar is a communication of feelings from the soul, to show the mind how to become cool and refreshed. The mind is always burning with the desire to reach its goals quickly and without effort, however the emotions conveyed in this Raag are able to become composure and fulfilment to the mind. It is able to bring the mind into this calmness, bringing a sense of satisfaction and contentment.

ml wr mhl w 5 ] (1273-1)

malaar mehlaa 5.

**Malaar, Fifth Mehl:**

hygibhl hygpwl hydieAwl l wl ]1] rhwau] (1273-1, ml wr, mU 5)

hay gobind hay gopaal hay da-i-aal laal. ||1|| rahaa-o.

O Lord of the Universe, O Lord of the World, O Dear Merciful Beloved.

||1||Pause||

pln nwl Anwl sKydlN drd invwr ]1] (1273-1, ml wr, mU 5)

paraan naath anaath sakhay deen darad nivaar. ||1||

You are the Master of the breath of life, the Companion of the lost and forsaken, the Destroyer of the pains of the poor. ||1||

hysmQ Agm pln mih mieAw Dwir ]2] (1273-2, ml wr, mU 5)

hay samrath agam pooran mohi ma-i-aa Dhaar. ||2||

O All-powerful, Inaccessible, Perfect Lord, please shower me with Your Mercy.

||2||

AD kp mhw BieAwn nwnk pwir aqwr ]3]8]30] (1273-2, ml wr, mU 5)

anDh koop mahaa bha-i-aan naanak paar utaar. ||3||8||30||

Please, carry Nanak across the terrible, deep dark pit of the world to the other side. ||3||8||30||



## Raag Kaanraa

Kaanraa evokes feelings of being overcome by a personality, which is so impressive that its character is difficult to stop thinking about. The personality conveyed has a magnetism, which makes you think of them as your own and is able to win you over with its remarkable qualities and outlook.

kwnVw mhl w 5 ] (1299-13)

kaanrhaa mehlaa 5.

**Kaanraa, Fifth Mehl:**

ibsir gel sB qwiq prwel ] (1299-13, kwnVw, mU 5)

bisar ga-ee sabh taat paraa-ee.

I have totally forgotten my jealousy of others,

j b qyswDsliq mih prwel ]1] rhwau ] (1299-13, kwnVw, mU 5)

jab tay saaDhsangat mohi paa-ee. ||1|| rahaa-o.

since I found the Saadh Sangat, the Company of the Holy. ||1||Pause||

nw kobhl nhl ibgwnw sgl slg hm kaubin Avel ]1] (1299-14, kwnVw, mU 5)

naa ko bairee nahee bigaanaa sagal sang ham ka-o ban aa-ee. ||1||

No one is my enemy, and no one is a stranger. I get along with everyone.

||1||

j opB klnosoBI mwinE eh smiq swDUqypwel ]2] (1299-14, kwnVw, mU 5)

jo parabh keeno so bhal maani-o ayh sumat saaDhoo tay paa-ee. ||2||

Whatever God does, I accept that as good. This is the sublime wisdom I have obtained from the Holy. ||2||

sB mih riv rihAw pBuekl'pjk pjK nwnk ibgswel ]3]8] (1299-15, kwnVw, mU 5)

sabh meh rav rahi-aa parabh aykai paykh paykh naanak bigsaa-ee. ||3||8||

The One God is pervading in all. Gazing upon Him, beholding Him, Nanak blossoms forth in happiness. ||3||8||



## Raag Kalyaan

Kalyaan has a forceful, yet flexible nature. It conveys a desire for something and a resolve to attain it, by whatever means possible. Although determined in its desire, Kalyaan sometimes uses an accommodating approach and at other times has an aggressive approach, in order to reach its goal. This Raag has a determined, forceful, yet persuasive character, through which it fulfils its desire.

kil Awn mhl w 5 ] (1322-7)

kali-aan mehlāa 5.

**Kalyaan, Fifth Mehl:**

gn nwd Din Anpd bpd ] (1322-7, kil Awn, mū 5)

gun naad Dhun anand bayd.

The Glory of God is the Sound-current of the Naad, the Celestial Music of Bliss, and the Wisdom of the Vedas.

kQq sinq min j nw imil s~~h~~q mlfI I ]1] rhwau] (1322-8, kil Awn, mū 5)

kathaṭ sunaṭ mun janaa mil sanṭ mandlee. ||1|| rahaa-o.

Speaking and listening, the silent sages and humble beings join together, in the Realm of the Saints. ||1||Pause||

igAwn iDAwn mwn dwn mn risk rsn nwmuj pq qh pwp KlfI I ]1] (1322-8, kil Awn, mū 5)

gi-aan Dhi-aan maan daan man rasik rasan naam japaṭ tah paap khandlee. ||1||

Spiritual wisdom, meditation, faith and charity are there; their minds savor the Taste of the Naam, the Name of the Lord. Chanting it, sins are destroyed. ||1||

j g j giq igAwn Bgiq sriq sbd qq bgj pwp AKlfI I ] (1322-9, kil Awn, mū 5)

jog jugaṭ gi-aan bhugaṭ suraṭ sabaḍ taṭ baytay jap tap akhandlee.

This is the technology of Yoga, spiritual wisdom, devotion, intuitive knowledge of the Shabad, certain knowledge of the Essence of Reality, chanting and unbroken intensive meditation.

Eiq piq imil j iq nwnk kCldKun flfI I ]2]2]5] (1322-10, kil Awn, mū 5)

oṭ poṭ mil joṭ naanak kachhoo dukh na dandlee. ||2||2||5||

Through and through, O Nanak, merging into the Light, you shall never again suffer pain and punishment. ||2||2||5||



## Raag Prabhaatee

The emotions conveyed in Prabhaatee are those of extreme devotion; there is an intense confidence and love for the entity that it is devoted to. This affection arises from knowledge, common sense and a detailed study. There is therefore an understanding and a considered will to devote itself to that entity.

pBiqI mhl 5 ] (1341-2)

parbhaatee mehlāa 5.

**Prabhaatee, Fifth Mehl:**

grigrikṛq sdw sKupieAw ] (1341-2, pBiqI, mū 5)

gur gur karatṛ sadāa sukhṛ paa-i-aa.

Chanting Guru, Guru, I have found eternal peace.

dIn dieAwI BeyikrpwI w Apxw nwmuAwip j pwieAw ]1] rhwau ] (1341-3, pBiqI, mū 5)

deenṛ da-i-aalṛ bha-ay kirpaalāa apnaa naam aap japaa-i-aa. ||1|| rahaa-o.

God, Merciful to the meek, has become kind and compassionate; He has inspired me to chant His Name. ||1||Pause||

shshiq imil BieAw pḡws ] (1341-3, pBiqI, mū 5)

santsangatṛ milṛ bha-i-aa pargaas.

Joining the Society of the Saints, I am illumined and enlightened.

hir hir j pq pṛn Bel Aṛs ]1] (1341-4, pBiqI, mū 5)

har har japatṛ pooranṛ bha-ee aas. ||1||

Chanting the Name of the Lord, Har, Har, my hopes have been fulfilled. ||1||

srb kil Aṛx sK min vṛy ] (1341-4, pBiqI, mū 5)

sarab kali-aanṛ sookhṛ man voothay.

I am blessed with total salvation, and my mind is filled with peace.

hir gṛx gweygr nṛnk qṛy ]2]12] (1341-5, pBiqI, mū 5)

har gunṛ gaa-ay gur naanakṛ toothay. ||2||12||

I sing the Glorious Praises of the Lord; O Nanak, the Guru has been gracious to me. ||2||12||



## Raag Jaijaavantee

Jaijaavantee expresses the feeling of happiness and satisfaction of achievement, however it simultaneously conveys the sadness of losing. An apt simile for this Raag is that of a king winning a battle, however he is then told that his son has perished on the battlefield. This Raag conveys a sense of having to put your duty first, no matter what your inner feelings may be. The duality of the emotions of joy and sorrow help to keep you stable and prevent you revelling in your own achievement.

ਜ ਯ ਵਧੀ ਮਹਿ ॥ ੧ ॥ (1352-11)

jaijaavantee mehlāa 9.

**Jaijaavantee, Ninth Mehl:**

ਰਮਨ ਕਾਨੁ ਗਿਹੁ ਹੋਇ ਹੈ ॥ (1352-11, ਜ ਯ ਵਧੀ, ਮੁ ੧)

ray man ka-un gat ho-ay hai tayree.

O mortal, what will your condition be?

ਇਹੁ ਜਗੁ ਮਿਹੁ ਨਾਮੁ ਨ ਸੁਣਾਇ ॥ (1352-11, ਜ ਯ ਵਧੀ, ਮੁ ੧)

ih jag meh raam naam so ta-o nahee suni-o kaan.

In this world, you have not listened to the Lord's Name.

ਬਿਕਾਨੁ ਭਾਇ ॥ ਬਿਨੁ ਮਿਤ੍ਰੁ ਨਿਹਿ ॥ ੧ ॥ ਰਹਾਉ ॥ (1352-12, ਜ ਯ ਵਧੀ, ਮੁ ੧)

bikhi-an si-o at lubhaan mat naahin fayree. ||1|| rahaa-o.

You are totally engrossed in corruption and sin; you have not turned your mind away from them at all. ||1||Pause||

ਮਾਨਸੁ ਕੋ ਜਨਮੁ ਲੇਨੁ ਸਿਮਰਨੁ ਨ ਆਖੈ ॥ (1352-12, ਜ ਯ ਵਧੀ, ਮੁ ੧)

maanas ko janam leen simran nah nimakh keen.

You obtained this human life, but you have not remembered the Lord in meditation, even for an instant.

ਦੁਆਰੁ ਸੁਖੁ ਭਾਇ ॥ ਦੇਨੁ ਪਾਗਹੁ ਪਾਰੈ ॥ ੧ ॥ (1352-13, ਜ ਯ ਵਧੀ, ਮੁ ੧)

daaraa sukh bha-i-o deen pagahu paree bayree. ||1||

For the sake of pleasure, you have become subservient to your woman, and now your feet are bound. ||1||

ਨਾਨਕੁ ਜਨੁ ਕਹੈ ॥ ਪੁਕਾਰੈ ॥ ਸੁਪਨੈ ॥ ਜਗੁ ॥ ਪਸਾਰੈ ॥ (1352-13, ਜ ਯ ਵਧੀ, ਮੁ ੧)

naanak jan kahi pukaar supnai ji-o jag pasaar.

Servant Nanak proclaims that the vast expanse of this world is just a dream.

ਸਿਮਰੈ ॥ ਨਾਨਕੁ ॥ ਮੁਆਰੈ ॥ ਮਾਇਆ ॥ ਜਗੁ ॥ ਕੀ ॥ ੨ ॥ ੩ ॥ (1352-14, ਜ ਯ ਵਧੀ, ਮੁ ੧)

simrat nah ki-o muraar maa-i-aa jaa kee chayree. ||2||3||

Why not meditate on the Lord? Even Maya is His slave. ||2||3||

## Raag Maalaa

< > siqgr p<sup>h</sup>wid (1429-18)

ik-o<sup>N</sup>kaar satgur parsaad

One Universal Creator God. By The Grace Of The True Guru:

rwg mwl w ] (1429-19)

raag maalaa.

**Raag Maalaa:**

rwg ek slg p<sup>h</sup>t br<sup>h</sup>gn ] (1429-19, mwl w, -)

raag ayk sang panch barangan.

Each Raga has five wives,

slg Al w<sup>h</sup>pih Aw<sup>h</sup>Taun<sup>h</sup>pn ] (1429-19, mwl w, -)

sang alaapeh aath-o nandan.

and eight sons, who emit distinctive notes.

p<sup>h</sup>Qm rwg B<sup>h</sup>rau<sup>h</sup>Vkrhl ] (1429-19, mwl w, -)

paratham raag bhairo vai karhee.

In the first place is Raag Bhairao.

p<sup>h</sup>t rwnl slg ac<sup>h</sup>rhl ] (1430-1, mwl w, -)

panch raagnee sang uchrahee.

It is accompanied by the voices of its five Raaginis:

p<sup>h</sup>Qm B<sup>h</sup>rvi ibl w<sup>h</sup>l l ] (1430-1, mwl w, -)

paratham bhairvee bilaavalee.

First come Bhairavee, and Bilaavalee;

p<sup>h</sup>hAwkl gw<sup>h</sup>vih bl<sup>h</sup>l l ] (1430-1, mwl w, -)

punni-aakee gaavahi banglee.

then the songs of Punni-aakee and Bangalee;

pin Asl Kl kl Bel bwr<sup>h</sup>l ] (1430-1, mwl w, -)

pun aslaykhee kee bha-ee baaree.

and then Asalaykhee.

eyB<sup>h</sup>rau<sup>h</sup>kl pw<sup>h</sup>caunw<sup>h</sup>rl ] (1430-2, mwl w, -)

ay bhairo kee paacha-o naaree.

These are the five consorts of Bhairao.



pl̥m hr̥K id̥s̥K sn̥v̥ih ] (1430-2, mwl w, -)

pancham harakh disaakh sunaaveh.

The sounds of Pancham, Harakh and Disaakh;

bl̥g̥wl m mDum̥Dv g̥v̥ih ] 1 ] (1430-2, mwl w, -)

bangaalam maDh maaDhav gaavahi. ||1||

the songs of Bangaalam, Madh and Maadhav. ||1||

l̥ l̥ q̥ ibl̥ w̥l̥ g̥v̥hl̥ Apr̥nl̥ Apr̥nl̥ Bl̥l̥q̥ ] (1430-3, mwl w, -)

lalat̥ bilaaval gaavhee apunee apunee bhaa<sup>N</sup>t̥.

Lalat and Bilaaval - each gives out its own melody.

Ast̥ p̥q̥RB̥rv̥ ky̥g̥v̥ih̥ g̥w̥ien̥ p̥w̥q̥R̥ ] 1 ] (1430-3, mwl w, -)

asat̥ puṭar̥ bhairav kay gaavahi gaa-in paat̥ar̥. ||1||

when these eight sons of Bhairao are sung by accomplished musicians. ||1||

d̥q̥l̥Aw̥ m̥wl̥ kḁsk̥ Aw̥l̥ w̥p̥ih̥ ] (1430-4, mwl w, -)

duṭee-aa maalka-usak aalaapeh.

In the second family is Maalakausak,

sl̥g̥ r̥w̥gn̥l̥ p̥w̥cau̥Q̥w̥p̥ih̥ ] (1430-4, mwl w, -)

sang raagnee paacha-o thaapeh.

who brings his five Raaginis:

g̥l̥f̥kr̥l̥ Ar̥u̥dy̥g̥D̥w̥rl̥ ] (1430-4, mwl w, -)

go<sup>N</sup>dkaree ar̥ dayvganDhaaree.

Gondakaree and Dayv Gandhaaree,

g̥D̥w̥rl̥ sl̥h̥q̥l̥ ḁc̥w̥rl̥ ] (1430-5, mwl w, -)

ganDhaaree seehutee uchaaree.

the voices of Gandhaaree and Seehutee,

D̥n̥ws̥rl̥ e̥yp̥w̥cau̥g̥w̥el̥ ] (1430-5, mwl w, -)

Dhanaasree ay paacha-o gaa-ee.

and the fifth song of Dhanaasree.

m̥wl̥ r̥w̥g̥ kḁsk̥ sl̥g̥ l̥ w̥el̥ ] (1430-5, mwl w, -)

maal raag ka-usak sang laa-ee.

This chain of Maalakausak brings along :

m̥w̥rl̥ms̥q̥Ḁl̥g̥ m̥y̥w̥rw̥ ] (1430-6, mwl w, -)

maaroo masat̥ang mayvaaraa.

Maaroo, Masta-ang and Mayvaaraa,

pbl clf kask aBwrw ] (1430-6, mwl w, -)

parabalchand ka-usak ubhaaraa.

Prabal, Chandakausak,

KaKt AauBarwnd gwey ] (1430-6, mwl w, -)

kha-ukhat a-o bha-uraanad gaa-ay.

Khau, Khat and Bauraanad singing.

Ast mwl kask slg l wey ] 1 ] (1430-6, mwl w, -)

asat maalka-usak sang laa-ay. ||1||

These are the eight sons of Maalakausak. ||1||

pin AwieAauihf l uplt nwir slg Ast sq ] (1430-7, mwl w, -)

pun aa-i-a-o hindol panch naar sang asat sut.

Then comes Hindol with his five wives and eight sons;

aTih qwn kl l gwen qwr iml wvhl ] 1 ] (1430-7, mwl w, -)

utheh taan kalol gaa-in taar milaavahee. ||1||

it rises in waves when the sweet-voiced chorus sings. ||1||

qj gl dykrl AweI ] (1430-8, mwl w, -)

taylangee dayvkaree aa-ee.

There come Taylangee and Darvakaree;

bsql slwr shwel ] (1430-8, mwl w, -)

basantee sandoor suhaa-ee.

Basantee and Sandoor follow;

srs Ahrl l l Bwrj w ] (1430-8, mwl w, -)

saras aheeree lai bhaarjaa.

then Aheeree, the finest of women.

slg l wel plcauAwj w ] (1430-9, mwl w, -)

sang laa-ee paa<sup>N</sup>cha-o aarjaa.

These five wives come together.

srmmnd Bwskr Awey ] (1430-9, mwl w, -)

surmaanand bhaaskar aa-ay.

The sons: Surmaanand and Bhaaskar come,

cllbb mgl n shwey ] (1430-9, mwl w, -)

chandarbimb manglan suhaa-ay.

Chandrabinb and Mangalan follow.

srsbwn AauAwih ibndw ] (1430-9, mwl w, -)

sarasbaan a-o aahi binodaa.

Sarasbaan and Binodaa then come,

gwvih srs bsk kmdw ] (1430-10, mwl w, -)

gaavahi saras basant kamodaa.

and the thrilling songs of Basant and Kamodaa.

Ast pqrmykhysvwr ] (1430-10, mwl w, -)

asat putar mai kahay savaaree.

These are the eight sons I have listed.

pin AweI dlpk kl bwr ]1] (1430-10, mwl w, -)

pun aa-ee deepak kee baaree. ||1||

Then comes the turn of Deepak. ||1||

kCj l ptmjrl tfl khl Al wip ] (1430-11, mwl w, -)

kachhaylee patmanjree todee kahee alaap.

Kachhaylee, Patamanjaree and Todee are sung;

kmdl Aaugj rl slg dlpk kyQwip ]1] (1430-11, mwl w, -)

kaamodee a-o goojree sang deepak kay thaap. ||1||

Kaamodee and Goojaree accompany Deepak. ||1||

kw kw kkl Aaurmw ] (1430-11, mwl w, -)

kaalankaa kuntal a-o raamaa.

Kaalankaa, Kuntal and Raamaa,

kml ksm cpk kynmw ] (1430-12, mwl w, -)

kamalkusam champak kay naamaa.

Kamalakusam and Champak are their names;

garw Aauknrw kl inw ] (1430-12, mwl w, -)

ga-uraa a-o kaanraa kal-yaanaa.

Gauraa, Kaanaraa and Kaylaanaa;

Ast pqrldlpk kyj ww ]1] (1430-12, mwl w, -)

asat putar deepak kay jaanaa. ||1||

these are the eight sons of Deepak. ||1||

sB imil isrlwg vlgwvih ] (1430-13, mwl w, -)

sabh mil sireeraag vai gaavahi.

All join together and sing Siree Raag,

plcaustlg brtgn l wih ] (1430-13, mwl w, -)

paa<sup>N</sup>cha-o sang barangan laaveh.  
which is accompanied by its five wives.:

bhwrl krnwrl Drl ] (1430-13, mwl w, -)

bairaaree karnaatee Dharee.  
Bairaaree and Karnaatee,

gvrl gwih Aaiswrl ] (1430-14, mwl w, -)

gavree gaaveh aasaavaree.  
the songs of Gawree and Aasaavaree;

iqh pwcylsDvl Al wpl ] (1430-14, mwl w, -)

tih paachhai sinDhvee alaapee.  
then follows Sindhavee.

isrlng isauplcauQwpl ] 1] (1430-14, mwl w, -)

sireeraag si-o paa<sup>N</sup>cha-o thaapee. ||1||  
These are the five wives of Siree Raag. ||1||

swl lswrg swgrw Aar glf gBlr ] (1430-14, mwl w, -)

saaloo saarag saagraa a-or gond gambheer.  
Saaloo, Saarang, Saagaraa, Gond and Gambheer

Ast pqlsrlng kyglf kB hmlr ] 1] (1430-15, mwl w, -)

asat putar sareeraag kay gund kumbh hameer. ||1||  
- the eight sons of Siree Raag include Gund, Kumb and Hameer. ||1||

Kstm mG rwg vl'gwih ] (1430-15, mwl w, -)

khastam maygh raag vai gaavahi.  
In the sixth place, Maygh Raag is sung,

plcaustlg brtgn l wih ] (1430-16, mwl w, -)

paa<sup>N</sup>cha-o sang barangan laaveh.  
with its five wives in accompaniment:

sriT glf ml wrl Dnl ] (1430-16, mwl w, -)

sorath gond malaaree Dhuneer.  
Sorat'h, Gond, and the melody of Malaaree;

pin gwih Aaisw gn gnl ] (1430-16, mwl w, -)

pun gaavahi aasaa gun gunee.  
then the harmonies of Aasaa are sung.

atYsir shaupin klnl ] (1430-17, mwl w, -)

oochai sur sooha-o pun keenee.

And finally comes the high tone Soohau.

mG rwg isauplcaucnl ]1] (1430-17, mwl w, -)

maygh raag si-o paa<sup>N</sup>cha-o cheenee. ||1||

These are the five with Maygh Raag. ||1||

bhwDr gj Dr kDwrw ] (1430-17, mwl w, -)

bairaaDhar gajDhar kaydaaraa.

Bairaadhar, Gajadhar, Kaydaaraa,

j bl lDr nt Aauj l Dwrw ] (1430-18, mwl w, -)

jableeDhar nat a-o jalDhaaraa.

Jabaleedhar, Nat and Jaladhaaraa.

pin gwih slkr AauisAwmw ] (1430-18, mwl w, -)

pun gaavahi sankar a-o si-aamaa.

Then come the songs of Shankar and Shi-aamaa.

mG rwg puh kynmw ]1] (1430-18, mwl w, -)

maygh raag putran kay naamaa. ||1||

These are the names of the sons of Maygh Raag. ||1||

Kst rwg ain gweyslg rwnl qls ] (1430-19, mwl w, -)

khasat raag un gaa-ay sang raagnee tees.

So all together, they sing the six Raagas and the thirty Raaginis,

sBypqRrgh kyATwrh ds bls ]1]1] (1430-19, mwl w, -)

sabhai putar raagann kay athaarah das bees. ||1||1||

and all the forty-eight sons of the Raagas. ||1||1||